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and thought that I was dead but found afterwards that I was only asleep. In my sleep, I saw a buffalo bull sitting by the water's edge waving his tongue in the water. As I went up to him I saw that he was watching me. He spoke to me and said: 'My son, you are wounded, but you are not going to die; I shall take care of you.' When I regained consciousness, I was feeling sick. I wanted to vomit. I vomited a lump of white stuff. The medicine-men cut it open, and there was a piece of strouding inside it. This was a piece that had been shot into me from my breech cloth. I soon became well. Then I took the name of Buffalo-waving-its-Mouth-in-Water."

"There was a young man who had never been on the warpath, but was always making fun of other young men who came back from the warpath without any ponies or scalps. This young man made up his mind one day that he would go on the warpath. So he sat down in his lodge and invited a few of his friends. He told them that he was thinking about going on the warpath, and if they wanted to go he would like to go with them. The young men all said they would go. The young man kept the others in his lodge all day and all night. Just before sunrise they started out. They travelled far and a little before noon they stopped in a hollow, and the young man selected scouts and sent them out. The scouts came back and reported that there was a war-party close by, that the men were holding some kind of a council, and that their ponies were not very close. The young man gave instructions for every one to get ready. They walked along the ravines until they came to the ponies, which they captured and mounted. Then they attacked the enemy while they were holding council. The boys killed several of the enemy and drove the others away, came back and took scalps, and then returned home. They set the prairies afire, took the charred grass and put it upon their faces and bodies. They were received by the people and the boy told the old men that he had taken a scalp, which he wanted to offer to the gods, and that he wanted his name changed. So the scalp was offered to the gods, and his name was changed to Noon, for he said: 'By noon time I had captured the enemy's ponies, killed several men, and taken their scalps, so I shall be known as Noon-Day Man.'"

## CHILDHOOD AND ADOLESCENCE

The usual period of nursing was about three years; if a woman nursed a child for a longer time other women would make fun of her. Children were told by their mothers to bury their milk teeth,

as rapidly as they were shed, just underneath the ground within the lodge on the south side, and to say to a tooth as they buried it: "Make my other teeth grow quickly."

The early training of the child was largely in the hands of the grandmothers, who took it upon themselves to give instruction in tribal and family ethics. They assumed the right to enforce their injunctions and commands by blows or by the use of the whip, and it is claimed that in former times, before the Skidi had been modified through contact with white men, the rearing of children was very strict and they were often scolded and severely punished by the father, mother, or grandparents. Aside from the deference young children were supposed to pay adults, they were taught to show respect for their parents by not molesting them, to remain silent when older people were talking, to refrain from approaching too closely the altar in the earth lodge, and carefully to avoid making a disturbance about the scenes of ceremonies. During this period an older sister might assist in correcting the child. As a boy grew older he was given technical instruction by his grandfathers in the making of bows and arrows, in the playing of games, etc. Girls were taught by their grandmothers to prepare food, to dress hides, and to do the work which fell to the lot of women. This early training was often supplemented by the telling of myths containing some moral precept. For example, the child was told not to steal, the point being especially illustrated by the tale of the boy who stole his sister's seed corn, and, because he grew angry for being scolded, turned into an eagle. This particular story also has reference to the respect and affection with which siblings were taught to regard one another. Brotherly love was specially emphasized. Boys were told that in later years they should love their brothers even more than their wives, for there is a well-known saying among the Skidi that at a man's death his brother will mutilate himself with grief and his sister cut her hair and mourn sincerely, but his wife will simulate tears by spitting in her hands, while she peeps through her fingers looking for another husband. [Also stated elsewhere as: "Brother and sister will mutilate themselves, but your wife will never throw a piece of her vulva in your grave."] Love and respect of parents were also emphasized as something to be maintained throughout life and never neglected, for the duties of parents to children and children to parents never ended.

Although the training of children was primarily under the immediate direction of the parents and grandparents, certain other